

LITTON
 JAN 30 1913
 THEOLOGICAL

OLIVE TREE



WHAT ARE THESE TWO OLIVE TREES ETC. SECH. 4:11

I WILL GIVE POWER UNTO MY TWO WITNESSES --- THESE ARE THE TWO OLIVE TREES ETC. REV. 11:3, 4.

R. M. SOMMERVILLE
 EDITOR & PROPRIETOR
 NEW YORK

RESERVE STORAGE

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RESERVE STORAGE

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JANUARY, 1913.

1.

QUESTIONS OF THE HOUR.

"THY KINGDOM COME" IN CHINA.

REV. J. BOGGS DODDS, D.D.

"Great events cast their shadows before them." When God plans any great event, He pours out upon His people the spirit of prayer and indites those special petitions which befit the coming event. The famous one hundred and twenty continued in prayer day after day. We certainly would expect something to be very imminent if we knew of one hundred and twenty people who could, or, rather, *would*, keep alive the real prayer meeting spirit for ten days. Those people at the beginning of the Christian dispensation, kept their vigil faithfully until the glorious dawn of the great Evangel Day, and the Holy Spirit came in such mighty effusion that "they were all filled with the Holy Ghost and began to speak with other tongues." Prayer, with persistent zeal therein, was the presage of the new dispensation. A half millennium before this event, when Jehovah was about to bring His people back from their long captivity in Babylon, He indicated that event by the spirit of prayer poured out upon his servant Daniel. We may be sure that Daniel was not the only one who was moved by the spirit of supplications. In answer to these heaven-inspired prayers, Israel's captive hosts came marching back to their beloved land.

A very deep spirit of prayer pervaded

the Church when she organized her forces for the foreign mission work of the past one hundred years. Though the sanctuary of prayer was but a haystack and the prayer-laden souls were so few, yet the Spirit of God was there, and He made up the prevailing majority. But here again, there were many praying bands unknown to history who prayed, "Thy Kingdom come." Another great era ushered in with prayer was when women organized for mission work some fifty years ago. The continued and mighty impulse of their added efforts finds its secret in the prayers of the women whose hearts God moved to organize for service.

Later, when the young people of the Church organized for systematic effort a quarter of a century since, their work began with a covenant of prayer. Youthful zeal was fired by the prayer, "Thy Kingdom come."

One cold winter evening five-year-old Flossie was horrified to see some snow-birds caught in a trap that her brothers had made and set. That night she added to her usual prayer, "O God, bless the little birds and keep them out of the trap. Amen." She dreamed of entrapped birds through the night. The next morning, after breakfast, her mother noticed her coming into the house with a hatchet in her hand, and the mother said, "Flossie, what have you been doing with that hatchet out in the snow?"

"O," said the little girl, "I just went out to answer my prayer and make things easier for God."

"What do you mean, Flossie?"

"Well, I prayed last night that God wouldn't let the birds get caught in the trap any more, and I just thought that I'd answer that prayer and make sure of it."

Now, this is what Christian young people are doing all over our land. They learned to pray, "Thy Kingdom come." By the Students' Volunteer Movement and by other organized efforts, they are going out "to make sure" that the Kingdom will come. By the same token that foreshadowed Pentecost, we know that the Kingdom draws on apace. People are praying and working it into the world.

Mission study classes, bowing devout heads in prayer, and then bending earnest eyes upon the maps of not-yet-evangelized lands; pore over the books descriptive of heathen lands; they give great heed to missionary letters that set in order actual conditions. Out of the wider knowledge thus gained, there arises a vision of clearer outline that stirs their souls like the arousing of Isaiah's soul when the heavenly vision emphasized the call, "Who will go?" and like the ancient prophet, they shout back the response, "Here am I; send me!"

They are busier than ever young people have been to deliver mankind from the bondage of sin—from the snares of heathen ignorance and superstition.

Later, both young and old, organized into study classes for the purpose of increasing their intelligence about mission needs, and the more exact condition of non-evangelized lands. More recently the organized movement among the laymen of the churches indicates a wider-spreading desire among the followers of our Lord to become well informed on missions.

Perhaps the most recent united effort is the banding of mothers that originated in the Central Presbyterian Church of Rochester, N. Y. This organization is known as "Mothers of the Temple," whose object is to pray that their own children may become workers in the Kingdom of God. The members are pledged to Bible study, and to pray that their own children may be led into definite church service. Incidentally, they solicit help for such as need assistance in their preparation for work.

This movement is animated by a true principle of success. Privilege and responsibility both find their sphere in the home. There the most abiding lessons come to us. If in any home there be failure, either parents are neglectful or children are rejecting and despising their birthright. This review of preparatory effort for the sake of the Kingdom indicates the comprehensive oversight of the Spirit of God, guiding His people into effective preparation for foreign mission service. By means of prayerful study, the great responsibility for world evangelization will be borne into the souls of men. We need to know in order to believe. We need conviction of duty in order to act. One may raise the question, "Do you expect every one to become a special worker?" We answer, "Most assuredly. 'Ye are My witnesses'—and if we claim to be of the company of His witnesses, we cannot do otherwise than to become personal workers for Him."

Dr. Pierson was accustomed to say that the true apostolic succession is found in Romans 10, 10: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "Hearing, believing, confessing; hearing, believing, confessing." He who "hears" and "believes" is to "confess" and thus become a worker in the Kingdom. Any

professor who fails to hear God's call to-day needs spiritual surgery for cataract, for auricular atrophy, for cardiac paralysis and for locomotor ataxia, because mighty voices are calling. A missionary Bible calls from every page. Human need cries aloud, and he who to-day is ignorant of that need is not blameless. Ability, resources, open doors, facilities for work, means of transportation—all these call with a mighty voice, "Come over and help us!" Success adds its silver bugle note to the unmistakable call. During the past missionary century, there have been twice as many converts to Christianity as in eighteen preceding centuries. The voice of thanksgiving for benefits received, calls us. But if no other voice cried out to us, self-interest ought to arouse us, because every intelligent man knows that inertia is a chief characteristic of death. But our chief attention to-day is to be centered on China. "Thy Kingdom come" in China, is the form of the petition for the hour.

Why pray this prayer for China?

BECAUSE THERE ARE MORE PEOPLE IN CHINA THAN IN THE OTHER FOUR CONTINENTS—AFRICA, NORTH AMERICA, SOUTH AMERICA AND OCEANICA.

Every third baby born into the world looks into the face of a Chinese mother. Every third toiler beneath the sun works on Chinese soil. Every third couple are wed over a Chinese nuptial wine cup. Every third orphan or widow of the world weeps in China. Let the people of China join hands and circle the globe, and they would stand ten persons deep, a living, throbbing girdle of the earth. Let the procession start and move by sunlight and continue by starlight at the rate of two thousand per diem—night and day. The tramp, tramp, tramp of this weary procession would require five hundred years to pass your door!

Japan appears by every token, to be leading the Far East. But whither does she lead? Why not Christian America? Is it because America is really too little Christ-like to do so? Of seventy nations of ancient history, only two survive. One is scattered over the face of the earth, waiting until we evangelize the other—China. How little do we realize the splendid meaning of the implied promise in Matt. 24, 14, "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations and *then shall the end come.*" A new era will be ushered in. Not that the world is to perish, but it will take on a new glory, which, by our lethargy, we hinder.

WE PRAY THIS PRAYER BECAUSE THE NEW LEADERS OF CHINA NEED OUR PRAYERS AND HAVE A RIGHT TO OUR CO-OPERATION.

The Shanghai *Mercury*, a Chinese secular paper, November 27, 1911, says editorially: "Up to 1840, all China believed that the Emperor was infallible. We believed that while Heaven ruled above, our Emperor was sole master of all things sublunary. We esteemed China as the only refined country—all other peoples were barbarous. But there came the missionary schools, treaty ports, traders, travel and new ideas. We came into a knowledge of the real world and its conditions. The printing press, the pulpit, preaching and practicing, all brought new ideals. They opened the windows of our souls. Liberty began to stir; despotism began to vanish, even before the standard of revolution was raised at Wunchang."

Dr. Sun Yat Sen needs us. He has every claim on our sympathy and on all possible help. He was a Chinaman's son, born in Hawaii. He was nurtured from childhood by a graduate of Oberlin, William A. Bowen, who instilled into the mind of this bright Chinese boy, an American's love for freedom. Mr. Bowen led

this young patriot into God's truth, and helped him to finance his way to secure an education. Dr. Sun's intimate friend is Rev. Huie Kin a fellow student of the writer while attending our own Geneva College. Coming thus close to us, we ought to be glad to extend Dr. Sun the help of our prayers, our offerings, and above all, the help of our men and women who can go to China for the uplift of her millions.

Yuan Shi Kai, first President, though not a Christian, is yet very friendly to the missionaries. I want you all to know him—to be interested in all his great endeavors for his native land. He organized China's modern army. He was the only viceroy able to protect the foreigners against the Boxers. He substituted modern text-books for the ancient Chinese classics. He is energetic in sending the most promising Chinese youths abroad to catch the spirit of the wider world, and to imbibe the spirit of progress from the leaders of development in the twentieth century. His own children are taught by a devoted Christian woman, a Mrs. Evans. Four sons are in the mission college at Tientsin, being trained in modern ideas by the most modern methods. One wing of this college he built at his own expense. He is one whose face is toward the light. We dare not deny him all the help we are able to extend to him.

The vice-president and military commander is General Li, a Christian. In an interview he was reticent until he was asked about the annual sacrifices at the Temple of Heaven. With eyes aglow, he made reply, "All such sacrifices will probably stop. The religion of the people will be Confucianism. But Jesus is better than Confucius. I am strongly in favor of more missionaries coming to China to teach Christianity. We will do all we

can to assist them in their work. The more we get to come to China, the stronger will be our republican government."

The attorney-general of the Chinese empire is said to be a Christian. He, Wang Chung Wei, graduated in law at Tientsin University, and took the degrees of LL.B. at the University of California, and an LL.D. at Yale in 1905. He lived and studied in America and Germany for fifteen years. How glad we ought to be to know all these great leaders of the New China! Shall we not help them by our prayers, and by every possible means?

WE PRAY THIS PRAYER BECAUSE GOD IS WORKING FOR CHINA. "MY FATHER WORKETH HITHERTO, AND I WORK."

God has led the Chinese to feel that the aggression of the foreign powers is to China a national humiliation. Hence, there arose the Boxer trouble in order to get rid of the foreigner. Out of those terrible days, God has brought forth two notable things: (a) the Boxers relied on Buddhist and Taoist deities for success. These failed their devotees, and now these same devotees pronounce their gods useless. Multitudes of these Chinese uprisers are ready to go to their temples and write over the sacred portals in large letters, "N. G."—"no good," or "no gods." (b) The minds of untold thousands of the sons of the Celestial Empire have had their minds disabused of the idea that missionaries were spies and political agents seeking advantages for foreign powers. We may add (c) the splendid loyalty of Chinese converts to the religion of our beloved Lord amazed those who thought to compel them to turn back to the religion of their fathers. This fact has been used mightily by God to influence the Chinese mind in favor of Christianity.

Another evidence of God working for

China is in the magnanimous act of the United States Government refusing to accept any indemnity on account of losses and offended dignity in consequence of the Boxer rebellion. By moving the governmental mind to this act, God opened the eyes of Chinese officials, at least, to see that America was not working for gold and silver. By the same saving, restraining power, America has refused to participate in the nefarious opium traffic. As a nation, we have stood with China against the coolie slavery and for the integrity of Chinese territory. "The king's heart is in the hand of the Lord as the rivers of water; He turneth it whithersoever He will." God has wrought hitherto. Shall we not also work together with Him? By war and famine and flood and cholera. He has compelled China to study the spirit that animates Christian America in her ministries to suffering, unfortunate China. Nor have these Celestials been slow to see the superiority of the treatment accorded them by Americans

and other Christian countries when compared to the apathetic attitude of their own people in provinces less afflicted than they. Finally, by shaking China's faith in her old religion, God is preparing these vast millions for a better faith. One of the high officials of China has said, "The people need the restraints and the stimulus of a spiritual force in this time of change. I favor adopting Christianity. It is the religion of democracy." What a calamity it would be to China to "adopt Christianity" as a religion! It would mean no more to them than their ancient beliefs unless we bestir ourselves to bring these brothers of Christ and of ourselves to realize that Christianity is not something to be adopted, but it means a new birth—a regenerated life. It means a new vision of existence, and of relationships to men and to God. As we pray, "Thy Kingdom come," we need to answer it by our devoted labors for its accomplishment.



The *Record of Christian Work* makes the following comment upon the report of the Social Service Committee:

"There are various paragraphs in the report of the Social Service Committee of the Men and Religion Forward Movement, which read like a bad joke. We are told that 'the theater has been a religious institution during most of the world's history,' and that it is 'the daughter of the Church.' The Y. M. C. A. is asked to arrange dancing gatherings in its buildings. It is urged that the churches see to it that their young men are provided with pool tables, which, with other amusements, 'would tend to make the work of garnering a harvest of souls saved much easier, all of which would redound to the glory of God and make the establishment of that Kingdom here on earth which Jesus came to do (!) the nearer at hand.' Not a word of Scripture is to be found from end to end of the seventy-five pages, but space is given to various quotations from the Zend Avesta, the sacred book of the Persian sun worshippers. We are informed, for example, 'that the riches of Volu-manu shall be given to him who works in this world for Mazda.'

"All this is suggestive of the conventional social talker, the young man with the mildew of college education not yet rubbed off. If anything were calculated to turn the interest of sane people from the work of social amelioration, it would be the monotonous ranting against 'the Church,' in which so many social workers think it seemly to indulge, and such oddities as we have quoted above."

NEWS OF THE CHURCHES.

ABROAD.

Asia Minor, Mersina.—Rev. R. E. Willson, writing October 28, 1912, encloses translation of a letter he had recently received from the evangelist in Tarsus, as it contains matter which may be of general interest. "It would seem," says Mr. Willson, "ground for encouragement, and to lead us to think that there may perhaps be fruits of labors of which we do not learn. It gives us new heart to trust the Lord's promises, 'My word shall not return unto Me void.' We join our prayers with those of the evangelist that these books and tracts may prove a means of salvation to some souls":

After the customary salutations. "Our health is good, thank God, and our work has returned in all its branches to its customary and lawful courses. The greater part of the people are still in the fields gathering cotton. Some of the Christians have returned, fleeing from the results of the present war. On Lord's day, October 13, there were fifty in attendance at the morning service, and somewhat less in the afternoon. With the returning of the people to the city, we expect the attendance to return to the former number. May God bless the means of righteousness and salvation.

"Last year I told you about two Dervish Sheikhs from the city of Konia, who came to the reading room in Tarsus and bought Bibles and other moral and spiritual books in Arabic. A year passed and I heard nothing more of them. One of the learned Sheikhs of one of the towns of Angora, in Anatolia, went to Konia. He was an educated man, knowing the Arabic grammar and syntax and logic. While in Konia he happened on these spiritual

books from Egypt and Syria, and was greatly pleased with them. In consequence he charged one of the muleteers to secure for him some of these useful books, but no one was able to find them for him, or else did not wish to do so. He himself came to Tarsus yesterday, the Sabbath, and spent a good part of the day going about among the churches, seeking for the 'lost coin,' but did not come upon it. At last he came to Dr. Christie's College and asked them for spiritual books in Arabic, and they sent him to us with one of their pupils. I cannot tell you my joy or the joy of the learned man. He told me of the Sheikhs of Konia, and how news had reached him of these books, and how much he had labored until he reached our house. I spent a number of hours with him and his wife and his companions.

"He bought four copies of the gospel according to John, and one New Testament complete; some spiritual epistles from Egypt and Syria, and some moral books in Arabic, as well as others in Turkish. For all these he paid in full. He took my name and the name of the school, and I also took his name, which is Ahmed Khan Jere, from the province of Angora, from the district of Cesarea, from the county of Boogazlian and the town of Chookardan. The rank of the man is indicated by the surname of Khan.

"My joy is very great and my thankfulness greater, and I would exclaim, 'My soul is not left without comfort. I am unworthy of all the faithfulness and kindnesses which the Father has shown me. Not for us, but for Thy glory, we pray that God will not allow our sins to be the cause of preventing the blessings upon

Moslems and Christians alike, from Tarsus to Konia—to Angora.' We pray that this little leaven may leaven the whole lump, and we hope that these useful pamphlets shall be distributed to many.

"A certain Fellah, a green grocer in Tarsus, bought a Bible (Old and New Testaments), and the past week has been studying it. One of our friends went to buy from him and saw him busy reading the Bible. He said to him, 'What is this?' He answered, 'It is a Bible.' 'Are you reading it?' 'Yes, and I try to live according to it.' May God be with him, that this may indeed be true. The friend answered, 'You are better than a hundred who are Christians in name only. May God be with you.'

"Another Fellah, a machinist, who loves to come often to the reading room, and is a friend of ours, has been working in the factory of Rassim Bey (one of the largest of the cotton mills in Tarsus), and was free from work on the Lord's Day. Last summer his wife died of the cholera, and he was compelled to leave his work and take employment in the flour mill, which is beside the school, and which is near to his house and to his children. I asked him, 'How are you, Sheikh Mohammed? Are you better here than in the factory of Rassim Bey?' He replied, 'The wages are better here and my children are beside me, but the work on the Sabbath uses all my strength, and I will be compelled to leave the work here.' God in His wisdom arranged the ordinance of the Sabbath, and there is no doubt but that it is a plan of God and useful to man. Rassim Bey's representative in Tarsus, and all the managers, belong to the Greek Orthodox sect, and they required the workers to labor on the Lord's Day, and declared that they would themselves bear the sin. Some of the laborers refused, others accepted unwill-

ingly, while others were pleased. But the owner of the factory (Rassim Bey), a cultured Egyptian, answered, 'I will bear no one's sin, and I shall not compel any one to work. On the Sabbath there shall be no work, whether it is desired or not.'

"I remember the saying of Dr. Beattie to an assembly of Greeks: 'There will be no peace or blessing to the country except in the returning of the people who are called Christians to the truth which is in the gospel. A beautiful name alone is of no profit, and a good name cannot profit a wicked man.'

"The schools are increasing gradually, and we hope for further increase upon the return of the people to the city.

"MIKHAIL LUTOOF."

China, Tak Hing.—Rev. A. I. Robb, D.D., writes, October 24, 1912, as follows:

Others will probably write to you of our week of Bible study ending with the Communion on last Sabbath. I promised to give the names of all who would commit the special verses for each day to the Church at home. We studied the gospel by John for eight days, having fifteen lessons. The key verses for the book, Chapter XX, verses 30 and 31, were called for every day. Each day a new verse with each lesson, or sometimes two verses. There were eighteen verses in all. A review of the day's lessons was given at each evening meeting, and the consensus of opinion is that the people have been able to carry away much more than formerly.

One hundred persons communed, and eighty-seven of them were Chinese. On Sabbath afternoon eleven men recited all the special verses of the week, though not all were perfect. Three women recited them perfectly, and a number of others with a little prompting. There were also six or eight who said they had

them, and who recited them quite fluently during the meetings when called on, who had no opportunity to recite them after the service and who went home the next morning.

The following women and girls were perfect: Oi Lan, Leung Yung Tsing, Loh Fuk Shan. Ah Maai missed one text, and Yau Fung, Loh Muk Kiu, Luk Kam Shui and Lei Lau Yung were prepared to recite, but had no opportunity.

Among the men, Chung On Taai, Chung Pooi Wing, Wan Yik, Loh Tin Tak, Wan Ching Man, Iu Yan Ching, Lo Cheung Ming, Leung Shau Fuk, Chan Kei Yuen, Chung Foh Wing, and Hoh Taat Choh, recited all the verses, while Loh Tin Tak, Wan Tsing Man, and Leung Shau Fuk recited all the outlines of the fifteen lessons without more than three errors, and Leung A Chan managed it with five errors. There were some others who were not heard for lack of time on Sabbath and had no other opportunity.

To listen to two sermons a day for eight days and be able to recite all the texts at the end is something at least worthy of mention. To be able to give all the outlines from memory is much more, and I confess I should have fallen out of the ranks in the latter test. Part of the missionaries committed the texts in Chinese and Hung Ku Neung recited them, and those who have been through the experience know that for a learner it is no small performance.

Twenty-three criminals were shot last week at the execution ground, and it is reported that more are to follow, women among them.



The same mail brings an explanatory letter from Rev. J. K. Robb:

I am dropping you a line this morning to explain a little a cable message that I am having forwarded from Hongkong.

“Olivtrees, New York, Twentytwo.” Yesterday was our communion Sabbath, and I am forwarding this message to let you know about our accessions. I wish to say that we did not have this number all at Tak Hing, but that our communions this fall at the outstations and at Tak Hing have resulted in twenty-two accessions. Our membership at Tak Hing is now one hundred and eighty. We hope to reach the two hundred mark by the time when our reports are framed. The prospects for so doing are very good. Our meetings just closed were in many respects the best we have ever had. The attendance was not so large as at last year’s meetings, but the attention was all that could be desired. the subscriptions for the coming year greater than ever before, and spirit of the whole time very encouraging. Others will write about the communion more in detail, and so I will not infringe on their prerogatives,

We were sorry to know that you felt obliged to give up your congregational work. But if you will be able to do more for the Church’s mission work, we will be gainers by your action. I wonder if you would feel equal to a trip to the Orient. I have felt for years that the Board ought to send some one out to China, so that the Church might get a report of the work here from some one other than the workers. Now that you have no congregational work, you would be better able to get away, and I am sure that the workers here would welcome any one sent out, but no one so heartily as yourself.

You will pardon this brief letter. It is partly to explain my cable message, and partly to acknowledge receipt of your letter of September 20. With kinds regards to Mrs. Sommerville and yourself.



The readers of OLIVE TREES will wel-

come a letter from Rev. D. Roy Taggart:

You may recall what Bacon says, that there is a pleasure in doing a thing the first time which is never afterward repeated, however often we may pass through that same experience. If this were not true, I might be ready to assure you that itinerant missionary work in China is one grand holiday, for I have greatly enjoyed my first long trip into the country, but I can see even now, where when the novelty wears thin, the Chinese hard bed-boards are going to appear in their true character. and what is picnic provisions to the novice, is marching rations to the veteran. The Chinese house where you stay will not always be a summer camp, your happy imagination to the contrary notwithstanding, but some day we will see it as it really is, largely made up of matter out of place. But for the present let us not borrow trouble, but be glad that we are still novices, and can still enjoy even that which we may later consider to be the hardships of country work.

Tung On is a Chinese village some thirty miles away, about half of which distance we travel by water. The rest of the road is a narrow footpath, wandering back and forth around the edges of the rice fields, for as Professor Ross keenly observes in his book, "Changing Chinese," public interest must always give way to private interest in China. It was to this village that I went with Dr. Robb and two of our Chinese elders, to hold the first communion ever held in that district of China. These elders did not go merely to dispense the symbols of Christ's broken body, but to deliver the Word Himself, both being able preachers, needing not to be ashamed. (I was the only idler in the crowd.) These elders you already know, for one of them is A Paat or "Number Eight," of whom

Mr. Robb wrote last summer, and the other recently asked our Synod to memorialize the government of China.

The chapel at Tung On is a native house, and the pews are nice soft pine boards, about six inches wide without back. We had a good opportunity to appreciate this fine upholstering, for there were three services daily, closing in time to catch the one o'clock sedan chair on Monday. The attendance at the day services was fair, and at night it was sometimes dense. The audiences were interested, if not entirely friendly, and if the Chinese brethren sometimes almost overreached their opportunity, we felt not a little sympathy for the young man who fell out of the window seat on that night when Paul was *long preaching*.

These services were interspersed with examining candidates desiring to enter the Church, of whom there were about ten. Just bear in mind that the candidates are examined separately, and by the moderator of the session, and each of the elders in turn, and are asked everything from "Who made you?" to "as far as they got," and you will have a slight comprehension of what such an examination means. Seven of these names were added to our roll, all men. for so far the chapel is built to accommodate only one sex. The others were asked to wait until they had acquired more knowledge. One of those received was an old man who had joined the Church mission in Tung On over twenty years ago, but as this mission was later given up, he had gradually lost his connection with the Church, and had never yet sat down to the Lord's Supper. A year ago, he came to Tak Hing and asked to be admitted, but as a matter of courtesy to the Church of which he had been a member, he was asked to get a letter of standing. But this year he pleaded that he knew no one in their mission now,

and was not known to them, so he was received in anticipation of his letter, which is to be gotten later. There were eleven of us to sit at the Lord's Table, and we felt that this was very encouraging for the first communion in Tung On.

Perhaps it may seem to us that it was not a great matter for these men to confess the name of the Lord Jesus; but there was sufficient fear of immediate disorder, that these who were to receive the sacraments for the first time asked us to request the district officials to give us a guard of soldiers while the sacraments were being administered. We asked for four soldiers, but several others came without commissions, each one so loaded down with ammunition that they looked like so many arsenals. I don't know whether they caused or prevented more disorder. It is the first time our Mission has asked for police protection, but judging from some opposition to the gospel that has been going on in that district since, it may not have been unnecessary.

Perhaps the best opportunity of the communion for the preaching of the gospel was on Monday morning. This was market day for the town, and with a little effort on the part of Dr. Robb, we soon had the house filled with men from the country. China, like all the rest of the world, has a higher average grade of men in her country districts. They are less soaked with opium and other vices than the city dweller, and consequently more intelligent. This audience was both so interested and so friendly that even the tongue of the dumb (I mean myself) was loosed, and they spake with other tongues (*other* from both the Chinese and their own, I must confess, but distantly related to both). Christianity is being discussed all over China, and men want to know what it is.

We saw the evidences of the New China

in Tung On as we had never seen it before. Just outside of the city there is a mountain of solid marble, with an immense cave in its base. The interior of this cave has such strange formations, and the cave itself is so remarkable that it is little wonder that the Chinese, feeling after Him if happily they might find Him, have thought they have found Him here. Consequently they had made a Pantheon of this cave and filled it full of idols. Directly above the mouth of the cave too they had built a temple, where there seemed to be a sort of an overflow meeting of the gods that had come too late to get into the cave below, or perhaps it was a mothers' meeting. But at any rate both meetings have been broken up, for as the Chinese say, "who doesn't know" that every idol was either mutilated or totally destroyed? Now this does not mean that China has become Christian, but belief in idols is becoming rare, and this was an act of anarchy, which is the first fruits of atheism. But we hope for better things for China.

Well, we caught our sedan chair, according to schedule, two chairs for the four of us. The advantage of this is obvious, for when you walk a long time, you wish you were riding, and after you ride a short while, you wish you were walking. These chairs are not built on the Morris plan, though one is almost compelled to use the Morris position to ride in them.

Not the least interesting part of the journey was the steamer ride home. "Number Eight," as is his custom, engaged his fellow passengers, who were entire strangers to him, in a discussion of the "believe Jesus doctrine." They were all men who had seen more of the world than he had, and were all keen as iron sharpened by iron. They were not sympathetic inquirers, but "Number Eight"

never lost his good humor. One of the men objected that Christianity talked about putting men to death, and to put a man to death certainly was not good. "Number Eight" replied that the new republic had put hundreds of men to death, and that sometimes it is necessary to put men to death for the good of the country, and that Jesus had died for the good of the world. "Number Eight" was also giving them a summary of Christian morals, and among other things that were taboo he mentioned telling lies. One of the men replied that if you could not tell lies you could not do business. Of course such an answer was like a shot from a retreating army, only less effective, except that it wounded the comrades.

And now to you married men, let me say that itinerary work in China is said to be a sure cure for one disease. If ever you get even a lurking suspicion you haven't got the best wife in all the world, or that your home is not all that it ought to be, just take a three weeks' trip into the interior of China, and you will come home cured. I never had the least symptom of that disease, but I feel in my bones that I am forever immune.



Miss Rose Huston underwent a successful operation for appendicitis at Matilda Hospital, Hongkong, November 4, 1912, and the surgeons were looking for an uneventful recovery. A cable dated November 12. described her then in fine condition. And, as nearly a month has elapsed since that date, her friends at home and



There is a good deal of cheap talk these days against creed and theology. Some churches are trying to win the world by eliminating all theology from their standards. I would as soon commit a cargo of diamonds to a chartless ship as commit the religious education of my child to a creedless church. When you can have tulips without bulbs, or a body without bones and blood, then will I believe you can have a vital church without the vital beliefs of the gospel. The first requisite of a sound revival is a sound gospel.—*Advance.*

in the churches may rely on her complete restoration.

R. M. S.

Cyprus, Larnaca.—Rev. W. McCarrroll, writing October 25, 1912, sends good news:

Another year of work has begun, and apparently most encouragingly, if we are to judge by numbers. At the end of the first month we have ninety-six boys in attendance, twenty-three of them boarders. The timely arrival of Mr. Smith, and the securing of an experienced teacher from Syria, have greatly strengthened our teaching force, so that we may say that for the first time we have a complete and well-equipped staff.

Mr. Stewart also returned in good time, coming back at a time when quarantine was temporarily lifted. He brought his brother Robert with him to spend the year here and get what lessons he could from the school and, at the same time, to prepare himself for college. We now form quite a little colony of Americans. The preaching services also are somewhat better attended than formerly. The Sacrament of the Lord's Supper is to be observed next Sabbath, and we trust that it will be a time of spiritual quickening and refreshment.

Many of the Greeks are preparing to go to the war in Macedonia, to help "drive the Turks out of Europe." They are giving freely of their means and plenty of young men seem anxious to go. Yet, amid all the turmoil, wars and rumors of war in the "Near East," life in Cyprus goes on the even tenor of its way.

MONOGRAPHS.

MISSIONS—A GRAND WORK.

Professor Pupin, of Columbia faculty, and president of Servian Immigrant Society, in an address on "The Opportunities of the Christian Church in the Balkans," said this: "My position calls me oftentimes to meet people coming from my native Serbia and from Bulgaria. When I see their coarse, homespun garments, their remarkable impedimenta, their awkward and clumsy walk, their ignorance of things, I ask myself, 'What possibly can be made out of them?' But when, a few years after, they are returning to their native land for a visit, you can scarcely make yourself believe they are the same people. They are clothed in good style. They walk with manly dignity. They exhibit the spirit of men who are free and whose lives are working out a purpose.

What has brought about the transformation? The spirit of liberty abroad in our land, which quickens noble qualities, though long dormant, into life and energy.

If this be true, and it is; if the atmosphere of liberty can bring about in short time such transformation, and it can—what greater, broader, mightier transformation is brought about by the gospel? (The liberty mentioned is of the gospel). The uncouth, fierce, man-eating savage is made a gentle, loving, beautiful character, oftentimes of refined qualities—a body, mind, heart, soul, made over by the gospel.

Burbank, through long, patient effort, cultivated a seedless apple. In converts in Syria, Cilicia, Cyprus, China, you see, not exactly sinless Christians, but hearts and lives beautified; Christians from

whom the seeds of sin are being cast out "by the exceeding greatness of His power." Looking upon the work, as the heathen are called into the fellowship of Christ, be filled with rejoicing and determination to engage in God's missionary work with the greater devotion. You enjoy seeing beautiful things. Be assured there is no such beautiful thing in all the world as a soul, once in heathen darkness, now shining in the beauty of the Spirit of God.

Did you read the editorials in December OLIVE TREES? The Corresponding Secretary urgently appeals to the Church for a deeper interest, a more active participation, in the evangelization of the world. Did we read and—forget? Rather did each say, "By the grace of God, will I take a deeper interest. I will pray more. I will do more." Yes! Pile on the wood of information, and fire it with enthusiasm, and keep it stirred with prayer. If somebody preaches discontent, take the opportunity to enthusiastically set forth what God is doing on mission fields. Not one in a hundred dissatisfied with the work, has accurate knowledge or definite information as to the difficulties, the hindrances, the oppositions, or of Satan's bitter attacks. Do not allow yourself to think the missionaries are off on a picnic, having an outing, enjoying a holiday. "Picnic!" "Outing!" "Holiday!" Instead, they are battling with the Prince of Darkness, with legions of fallen spirits, with wicked men who will not come unto the truth, and with the mighty forces of organized, hoary systems of iniquity. At times, they receive wounds and are invalided home. At times they fall, and as loyal soldiers in the army of Christ, they are buried on

the field of battle with the honors of war. How eloquently the labors, the conflicts, the sufferings, the toilings of these messengers of the churches appeal to you and to me to sustain them at the throne of grace by a full commissary department and by words of hearty commendation.

What a tremendous sweep evil principles and superstitions have as they are catapulted down the generations, inoculating with their poison practically every man of every generation, born within their awful reach! *We should be interested in missions as a thanksgiving* that we are not born where parents fill the minds of their children with these evil principles, and make them servants of these superstitions.

As an illustration, miraculous virtue is ascribed to the sacred well at Mecca. Did not Mohammed drink of it; and is it not the well from which Hagar drew water for Ishmael? Yes! Certainly! True, absolutely! so Moslems say. Drink a little of it, and you are washed inside! Pour it over you, and you are washed outside. and now so holy that you can hardly keep down on the ground!—so they say, though they die in multitudes on the way home. And no wonder. Read this, one has written of that well: “The curb of the deep well is on a level with the pavement, and as the vast procession of pilgrims comes to the spot, the keepers of the well draw up a bucket, the pilgrim drinks a little of it, and the rest is poured over his body and runs back into the well. One can imagine the state of this water when ten or twenty thousand pilgrims have been washed in it.” And the pilgrims are not overly clean, either. Far from it. They are filthy!

When we think of such things and see what God has delivered us from, we should, by way of thanksgiving, add another sum to our contributions to mis-

sions. We should redouble our interest in and our prayers for those benighted travelers, who, misled by Satan, are sinking in the mire.

In Lapland two travelers well wrapped, but almost freezing, came upon a man wholly overcome with cold. One of the two counselled that they could do the freezing man no good, and they should hurry on. The other, with Christian compassion, set to work upon the almost frozen form, and his efforts were not only crowned with success, but he himself was warmed, and went, bearing the rescued neighbor with him to shelter. Which of the men would you rather be? How would the first feel when his companion came with the man he had passed by? With what gratitude would the second thank God that he had been the instrument of saving a man's life.

Ere the Church achieves much in the conversion of the world, she must have the great heart of Christ Who does not pass by. The real feelings of God are revealed and illustrated by every form of imagery that can shadow forth love, compassion, tenderness, anxiety, longing, vehement earnestness. And not for men in Christian lands only, but for peoples most remote—“all the world.” If we be Christ's, we should have Christ's heart of love, for all men; “for those that sit in darkness and have no light.” It will not do to hurry on with the impression that all we can do is to save ourselves. “He that saveth his life shall lose it; and he that loseth his life for My sake shall find it.” We should try to catch fire from God and be like Him in longing for the conversion of men. If so, there will be no trouble about enough money.

Did you hear Missionary Samuel Edgar? You haven't? Do not let him get away until you have heard him on the opportunities, the blessings, the joys,

the hindrances, the overturnings, the up-buildings, the conflicts, the victories! in Syria. His words are an inspiration. Tell you what he said? No, indeed! Hear for yourself; and you will feel that if there is one thing above another that is going to be enthusiastically pushed, it is missions!

F. M. FOSTER.

New York City.

THE REVOLUTION SETTLEMENT.*

The Revolution of 1688, which drove James II. from the throne and placed William, Prince of Orange, in power, brought peace to the troubled Church of Scotland. And it was to be a lasting peace. The twenty-eight years of persecution, grimly styled in Scotland the "killing-time," had demonstrated with compelling clearness the fact that force is of no avail when opposed to faith, that man armed with conviction is unconquerable. The red page of Scottish history would never be reopened.

Yet peace, though permanent, was far from perfect. The attitude of the new sovereign was more or less discordant. William held the politician's view of the Church. It was necessary, it must be tolerated, it should be little more in the royal eye than an instrument for political purposes. Had the waves raised by the twenty-eight years' storm not yet subsided? Very well, they should be calmed through the Church. It was William's original plan to unite Presbyterians and Episcopalians in one Church of Scotland. Such a plan was foredoomed to failure. It could have originated only in the mind of one utterly unfamiliar with Scottish conditions. The Presbyterians now, after long years holding the upper hand, were not dis-

**Read before New York Presbytery and requested by OLIVE TREES for publication.*

posed to press their superiority too far. Their treatment of the Prelates was, in the main, fair and temperate. But to ask them to yield their hard-earned supremacy, to join hands in amity and equality with the men who had hunted and persecuted them, who had tortured and slain their fathers—yes and their mothers—and who, from all appearances, were restrained only by force from a re-assumption of the role—this was asking too much. It may have been an overrating of the human power of forgiveness; it certainly was an under-rating of human reason. William abandoned his plan unceremoniously.

Thus conditions in Scotland stood. The Episcopalians, hopeless of any great help from William, were entering into secret communication with James II., now an exile on the Continent. They realized that James' greatest hopes rested in Scotland; further, that the surest way to create conditions favorable to his return would be by causing dissension there, and, lastly, that the most promising place of attack was the Scottish Church. In any consideration of the history at this period, the presence of this powerful factor should be remembered, an enemy ever ready by the most insidious means to foment friction, to magnify disturbances, in short, to do anything that might destroy the unity of the Presbyterian Church. To this party all disaffected persons attached themselves, all papists and politicians, all who for selfish or worldly reasons feared the dominance of the church party. It seemed that the Presbyterians stood arrayed against well-nigh all the world. While within the Presbyterian ranks there was far from absolute harmony. It is thus described:

"There were three parties: the aged ministers who had been ejected at the

commencement of the persecution, and having escaped its deadly perils, were now the proper representatives of the Church of the Second Reformation; the ministers who had to a greater or less degree conformed to prelacy, and become tainted somewhat with a tendency to laxity and indifference in doctrine, discipline and government; and the unconquered Covenanters who had followed Cameron, Cargill and Renwick, spurning every weak compliance, braving every danger and sealing cheerfully their testimony in defense of Christ's Crown and Covenant with their blood." (Hetherington.)

Among these parties disagreements early arose. The Convention of Estates in a formal statement threw off its allegiance to James, recounting at length his various acts of despotism and the devious ways by which he had endeavored to force papacy on Scotland. Having thus convicted their former king, the Covenanters wished the Church to take another step, to acknowledge freely and fairly its own faults in the past. For there had been faults. When James offered indulgences in the hope of weaning the Presbyterians from their faith, there had not been lacking in their ministry men willing to accept and profit by them. But these were now in the majority. It seemed far better to bury the past in a diplomatic silence. As to the proposal most strongly urged by the Covenanters, a renewal of the old National Covenants, this for the same reason was discountenanced. For how could they hold up the old Covenants, which they had so grievously violated, without just as surely convicting themselves? The Covenanters alone were in a position to throw stones. During those twenty-eight years of harrying and hunting over crag and moor they had found

no time in which to build themselves glass-houses. The Presbyterian Church determined on its course and the Covenanters withdrew. They could see no other way in which to keep the faith of their fathers.

Their action has been strongly, even harshly criticised. It was a decisive time. The Scottish Church was beset on all sides. Unity must be preserved. In such a crisis there was no place for stickling at trifles, for the magnification of mole-hills. And yet, just at this time the Covenanters assume a "holier-than-thou" attitude and separate from the majority, depriving the Church of the famed Cameronian band, the very backbone of the Church body.

It may be stated without fear of contradiction that at least no charge of selfishness can be brought against the Covenanters for their action. Consider the prospect before them as they arrive at the parting of the ways. On the one hand union with the main body of the Presbyterians, involving merely an overlooking of the past, a slight letting down of the bars, perhaps to accord with changed conditions, but nothing from which they would run into danger of condemnation by any one. Rather, their action in condoning the faults of their weaker brethren would be considered broad-minded and magnanimous. And within the fold of the Church, respect, honor, perhaps even leadership awaited them, for the Scottish Church had learned well their sterling worth. When the fortunes of William of Orange were wavering before the attacks of Jacobite and papist, and even his friends were hesitant, the Covenanters had enrolled their Cameronian regiment, almost the only staunch band in the land to oppose Claverhouse and show him that Scotland was still invincible. And so well had the

lesson been taught that when later the first Scottish Convention assembled in Edinburgh, in deadly fear of Claverhouse and Gordon, it was to the few Covenanters that the country turned for protection, asking them to come to Edinburgh to defend the Convention. And there is no reason to believe that the Church was ungrateful for the past.

On the other hand, separation meant weakness, unpopularity, and in their sadly depleted state, a veritable struggle for existence. I imagine that never had the temptation to yield a little from their position been so tremendous. Certain it is that ministers who had braved persecution and laughed at danger now yielded to the general sentiment and forsook their old charges, finding unpopularity and ridicule more terrible foes than the dragoons of Claverhouse. No, the little flock, destitute, shepherdless, cannot be accused of selfishness for the act that made them so.

If not selfishness, can it be pride? If ever Christian people had cause to be proud it was the people who by birth and acknowledged worth had proven their right to the heritage of Cameron, Cargill and Renwick. But pride does not usually lead men to poverty, weakness and obscurity.

No, it was on principle that they acted. Their course was clear before them. When they looked back, they saw the scaffold of Renwick, the home of John Brown, the fearful dungeon of Dunnottar Castle, and the tide surging over the stake that pinioned Margaret Wilson. Principles are not easily discarded when they have been hallowed by such scenes of human sublimity. Trifles are trifles no longer when they have received the blood-sealed testimony of thousands. And the principles of the Covenanters were more than trifles.

Briefly stated, these principles were:

The supreme authority of the Scriptures and the right of each to interpret them for himself with the light of the Holy Spirit.

The Church's spiritual jurisdiction in its own affairs. This was the bitter fighting-ground of the killing-time. It was stated by the Church of Scotland: "That the Lord Jesus Christ is the sole Head and King of the Church, and hath therein appointed a government distinct from that of the civil magistrate."

The supremacy of Christ in civil government. It was here that the greatest variance between the Covenanters and the Church of Scotland occurred. The Covenanters were accused of misunderstanding and overpassing some of the essential distinctions between things civil and things sacred. But they had learned at bitter cost that civil and religious freedom exist or perish together, and that the only guarantee of liberty in either sphere is through a due submission and allegiance to the Son of God, "for if the Son shall make you free, ye shall be free indeed."

And so, at the close of the persecution the Covenanters grimly take up their way alone. Friends call to them, fellow-sufferers with them in the bloody days. They offer them honor, security and a well-earned rest. But to such invitations they give no heed. Before them is the gray horizon of the unknown, where only poverty and obscurity are certain and toward it they must toil without a leader. Perhaps, after all, it was pride that impelled them, pride in a faith well kept, pride in a heritage well earned, pride in the consciousness of a sacrifice of which their children to-day may well be proud.

W. HILTON SHAW.

“MY NAME IN MOTHER’S PRAYER.”

Years ago, in Scotland, a little boy, passing by the open door where his mother was kneeling in prayer, caught, as he passed, a part of a sentence. It contained his name—“my little David.”

This incident touched him at the time, although not so deeply as afterward. Through the long years that followed, he heard the echo in his heart of his name, uttered in the accents of solicitude and affection, in his mother’s prayer. He knew she prayed for him every day, of course. but the casual hearing of that name—his own name, David—came back to him in memory, and grew more tender as the years went on.

He grew to manhood, came to America, and began life for himself in a great city. With the sobriety and honesty which one might expect in a boy trained as he had been, the young Scotchman began to make his way upward. In time he married, and by middle age had become a prosperous and well-known banker. Yet, in all the years, he had never forgotten the incident of his mother mentioning his name in her prayer.

One night he wrote some verses, and handed them to his wife. She sent them to a friend, who sent them to another friend, and he sent them to a noted Brooklyn preacher. The minister read them in a sermon, and they found their way into print without any name attached to them.

Nothing more was heard of the verses for perhaps ten years. Dr. Torrey and Mr. Alexander were preaching in Aberdeen, Scotland. One night Dr. Torrey announced that Mr. Alexander would sing

a new song. entitled, “My Name in Mother’s Prayer.” He said the author was unknown.

So Mr. Alexander sang the song which contains the lines:

And as in quiet eventide

I passed her kneeling there,
That just one word—my name— I heard.

My name in mother’s prayer.

On the platform among the ministers sat an Aberdeen pastor, who at the close of the meeting, said, “I know that incident; and the author of those lines can be no other than my brother, who is a banker in America.”

It was news to the banker when he learned from his brother that his little poem had become a popular gospel song, and he was rather glad than otherwise that his name had not been signed to stanzas so intimate and personal; and it is his own reluctance to further publicity that causes the withholding of his name from this incident.

But those who have heard the song will be glad to know that it came out of the heart of a busy man, who, through the many years that had passed since that boyhood event, never ceased to hear and be moved by the echo of his own name in the prayer of mother.

That kneeling form, those folded hands,

Have vanished into dust;

But still with me for aye shall be

The memory of her trust.

And when I cross dark Jordan’s tide,

And meet her over there,

We’ll praise the Lord, who blessed that
word—

My name in mother’s prayer.

—*Youth’s Companion.*



WANTED—TWO PHYSICIANS: ONE FOR SUADIA AND THE OTHER FOR LATAKIA; A TRAINED NURSE FOR ASIA MINOR; A FEMALE TEACHER FOR SUADIA; AND SIX ORDAINED MINISTERS TO BE STATIONED IN CHINA OR THE LEVANT, AS NECESSITIES MAY DETERMINE.—R. M. S.

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

CONDUCTED BY MRS. R. M. PEARCE.

TEXT BOOK: "CHINA'S NEW DAY."

CHAPTER IV.

"THE CHINESE CHURCH."

This ought to be the most inspiring chapter in the book, for in it we are shown that for which America has been giving men, money and prayers for a hundred years—the Chinese church. Does the result justify the outlay? Has it been worth while?

We find the answer to these questions in the earnestness, sincerity and wonderful courage of the Chinese Christians and in the remarkable growth of Christianity in China in recent years.

China's dissatisfaction with its old religions is evidenced on every side. It is proverbial that the Chinese do not take their religion seriously, and it is often said that they do not have religious natures, and the long years of seemingly fruitless Christian missionary effort lend color to this idea. But the record of the last fifteen years tells another story and demonstrates most clearly that the weakness was in the so-called religions of China, and not in any lack of devoutness in Chinese character.

As we are thrilled by the thoughts of the ten thousand martyrs of China and the unnumbered deeds of patience, generosity and heroism, may we also be stirred to deeper consecration of our own lives and renewed zeal in furthering the Master's Kingdom in this crisis in China.

It rests with us to say what the religion of the New China shall be. Shall we, with a millennium of Christian inheritance, be less zealous than the Chinese church, with only three generations of Christian experience behind it? Let us pray for the Chinese church, but let us pray even more earnestly for the Christian Church of the West.

OUTLINE:

1. Native Religions—
 - a* Confucianism.
 - b* Buddhism.
 - c* Taoism.
2. The Chinese Church—
 - a* Slow growth.
 - b* Heroism.
 - c* Generosity.
 - d* Steady advance.
3. Its Present Day Needs—
 - a* Kindergartens.
 - b* Bible women.
 - c* Sabbath schools.
 - d* Evangelism by Chinese workers.
 - e* Student work.

HELPS FOR THE MEETING:

Topics assigned for papers or talks may be:

1. Story of the Boxer uprising.
2. Story of "Old Mother Wang."
3. Sketch of Covenanter mission in China.

It is reported that the Moslems of India are organizing for the purpose of attempting the religious conquest of China at this critical time. Shall the Christians be less diligent?

JUNIOR DEPARTMENT.

CONDUCTED BY MRS. A. G. WALLACE.

SOUTHERN MISSION.

SUBJECT: "GIVING AND PRAYING."—

MATT. 6, 1-8.

Readings: Cheerful Givers (II. Cor. 9, 7). Willing Givers (Ex. 25, 2). Freely Received, Freely Give (Matt. 10, 8). Believing Prayer (Matt. 21, 22). Thankful Prayer (Phil. 4, 6). Sincere Prayer (Matt. 6, 7).

SOUTHERN MISSION.

The Southern Mission was established in 1874. in the city of Selma, Ala., by Rev. G. M. Elliot.

Selma is a city of some eighteen or twenty thousand population. It is estimated that there are three colored people to one white, so this gives an extensive field for mission work.

As this Mission has been before the Church for so many years, and so much has been said concerning it, there remains very little to be said that would be of interest to those who have been reading the various articles by the different workers. However, we might call attention to some features of the work.

We have here a well established school, known as Knox Academy, and its branches, namely, East Selma, Pleasant Grove, and Valley Creek, all within a radius of four miles. About twenty workers are connected with the Mission. There is also a well organized congregation, consisting of eighty-two members, five deacons and four elders. Rev. S. F. Kingston is the pastor.

You will have some idea of the growth of this work, when you take into consideration that the first building was an insignificant frame structure, accommodating about fifty pupils, whereas the

present building, a three-story brick structure, accommodates ten times that number. The school has two departments, literary and industrial. The literary department is similar to that of the Northern schools, with one exception. Here the students receive an excellent Bible training. Each week certain passages of the Bible are committed, along with the Catechism. Then, on Thursday morning, they are recited by the different grades.

Literary meetings are held twice a month by the students of the Grammar and High School departments, at which times the students have debates and essays, interspersed with music. They also get an excellent training in public speaking, since the introduction of the temperance contests, which are held once a month. This work is under the superintendency of Miss Ella M. Hays, who is a very earnest worker in the cause. These contests are not only beneficial to the students, but also to the community.

Monthly institutes are held, at which time the workers meet and discuss the various phases of school life. Then a social hour is held. The home life of the students is reached in several ways. First the teachers visit them in their homes, and then regular meetings of the mothers are held.

The industrial department is under two very efficient workers. Prof. W. M. Bottoms is the instructor in carpentry and blacksmithing, and Miss Mary Fowler is instructor in sewing and cooking. The students who have finished in these departments, have done credit to the school.

The music department is also very good. It has been said that the negroes are a musical race, and so the only thing necessary is competent instruction, which is ably imparted by our superintendent,

Rev. W. J. Sanderson. The male quartet under his instruction has made rapid progress and is very pleasing to hear. The brass band is another feature of attraction. It is under the direction of Prof. Bottoms, and is a credit to both school and community.

It has often been asked whether mission work among the negroes pays. My answer is that it does, if all the institutions among the race were like this one. It is solving the great race problem daily by instructing the students who come under its influence, the importance of a trained heart, mind and hand. There is nothing that will solve this great problem except religion, education, a true school and a clean home.

FUND FOR GIRLS' INDUSTRIAL SCHOOL, SELMA, ALA.

Amount reported in December

OLIVE TREES.....	\$1652.68
Received since last report:	
New Castle W. M. S. (addl.)	23.00
College Hill W.M.S. (addl.)	25.00

Total\$1700.68

Mrs. S. R. WILLS, Treas.

519 South Avenue, Wilksburg, Pa.

MOSLEMS AND STRONG DRINK.

The day that I received the request from the editor of the "Women's Department" in OLIVE TREES for an "article on any phase of Christian work with which you are familiar," I read a startling statement in a leading influential journal. It said: "Turkey is a Moslem country, and is therefore a total abstinence nation. Practically all the intoxicants consumed in the country are drunk by foreigners. There are only three breweries in all Turkey."

Knowing Turkey as familiarly as I do, I am astonished at such a statement. Although Turkey is a Moslem country, it is

far from being a total abstinence nation. No doubt there are many Moslems who do not drink alcoholics. However, it is a well-known fact that Moslems, during their annual fast, called "Ramadan," abstain from food and drink from sunrise until sunset, but they will feast and drink "arak" (whiskey) all the night, until, many times, the whole neighborhood is in terror because of their drunken brawls.

I think that I can truly say that nothing in all the world would frighten a lady missionary so dreadfully as to meet when alone, a Moslem soldier, especially a drunken one.

One of our many experiences, during our years of service for the degraded subjects of Abdul Hamid, was in Tarsus, the birthplace of Paul the apostle.

Mrs. Kennedy, Dr. Dray, well-known to many in our Church, Mr. Dodds, our son Will, and I were hurrying along in a carriage to the railway station, when we were stopped by a drunken Moslem. Dr. Dray stepped out of the carriage to ask what it meant, when the drunken Moslem struck at him fiercely with his dagger. Soon there was a great commotion. We knew the danger and our helplessness. Hearing shouts and the rapid footsteps of horses, we looked behind us to see the great Turkish Pasha coming in a carriage, escorted by dashing, mounted soldiers. Seeing Dr. Dray and Mr. Dodds coming toward him, he jumped from his carriage, arrested the drunken Moslem and made the most profound apology to us. He knew the missionaries and was most eager to show us that he had not planned or known of the threat and detention.

In the Suadia Valley, in many of the homes, may be found little home-made "distilleries." There is no conscience against it, except among our own Christian converts. The family would throw all the refuse figs, grapes, watermelon

rinds, etc., into a large "jerah" (earthen jar), holding fifteen or twenty gallons. This jar was kept standing in the sun so that its contents were well fermented. This was distilled into "arak" in their own crude way. Of course, some made the "arak" from better material, but it is intoxicating, and is drunk on all occasions. It is kept in large black demi-johns.

We have had Turkish officials call at our home, receiving the usual refreshments passed to all callers, Turkish "sweets" and coffee, and when going away they would ask the servants, "Why did the Americans not pass us wine? We are very thirsty."

The reason that "there are only three breweries in all Turkey" is not because the Moslems are all total abstainers, but because almost all industries in that land are taxed to death. Where the Turk rules there is commercial, intellectual, social and religious stagnation and retrogression.

To-day the eyes of the world are turned—not upon a "total abstinence nation"—but upon a blood-thirsty, treacherous, debauched nation, retreating, falling, dying before the sons of the subjects it has oppressed and crushed for centuries.

Twenty years ago, when Mr. Dodds and I were to be sent to Turkey as missionaries, my uncle, Rev. Thomas Mercer, a most scholarly man, wrote to me: "You are going to the land of the cruel, tyrannical, bigoted Moslem. Your work will be difficult and discouraging, with the opposition of the Turks, but may God, Who rules the world, give you the victory."

When we arrived in Mersina, and heard the prayers of the venerable Dr. Metheny at family worship, we were almost startled by the vehemence of his prayers. He was so denunciatory, so mandatory, that we really shuddered at his temerity before the Throne of Grace. To-day the

faith and pleadings of men and women of a great faith like unto his, are being answered by the fearful elocution of war.

Much of Turkey's cruelty is traceable to their vicious prayers, but their unutterable atrocities have been executed in the frenzy of drunken orgies.

While we devoutly rejoice that justice is being meted out to the Turk, our most earnest prayer is that the Turk may yet be saved from demonizing rum, and that he may be transformed, by God's grace, into a humane, gracious and progressive citizen of God's coming Kingdom of righteousness in all the earth.

MYRTA MAY DODDS.

Sterling, Kansas, December.

OUR COUNTRY—GOD'S COUNTRY.

HOME MISSION WEEK.

The Women's Union Missionary Association of Allegheny County, Pa., believing much had been accomplished in advancing Christ's cause by the Jubilee and post-Jubilee efforts, arranged a campaign in the interests of home missions covering a period from November 17 to 24, as recommended by the Home Mission Council and Home Mission Boards. November 22 sectional meetings were held in East End, Bellevue, and the Reformed Presbyterian Church, Eighth Street, Pittsburgh. Programs were arranged for seasons of special prayer, and "talks" on home mission topics. In the Reformed Presbyterian Church, Miss Stewart spoke on "Our Duty to the Immigrant." She testified to their readiness to hear the gospel message. She told "the *old sad story*" of the destructive influence of strong drink in their homes. Mrs. Porter spoke on "False Religions a Menace to America." Her statement relative to heathen worship in this land,

(Concluded on page 24.)

EDITORIAL NOTES.

OLIVE TREES wishes all its readers
A HAPPY NEW YEAR

and appeals to them to make the opening year a happy one by living in close communion with a covenant God and in unreserved devotedness to His service. Christian activity means happiness. The old Psalter opens with the picture of a happy man, and he is portrayed as one who avoids evil associations, makes the Bible his constant study, is fruitful in service and lives in view of eternity, and OLIVE TREES recommends all its readers to hang that portrait in every room in their homes. This is the stamp of man who is going to build a new missionary house in Latakia, and is determined to do anything in his power to make up the full appropriation of **\$40,000** for the foreign missions. We have often quoted, and quote once more the words of a distinguished expositor when speaking on Christian joy: "He who devotes himself, in the Spirit of the Lord Jesus, and according as he has opportunity, to making those around him happy, cannot fail of his reward in a double portion of happiness for himself. 'It is more blessed to give than to receive.' For it is at once to reflect the image and taste the blessedness of Him Who is 'good to all, and His tender mercies are over all His works.'"



On the suggestion of the Foreign Mission Board, and at the urgent request of his associates, the President has prepared and mailed to the pastors of the Church a letter, asking them to press the claims of the foreign missions on their congregations. The letter is as follows, and obviously, in the judgment of the writer, the pastors are expected to lead the people in every good word and work, and conse-

quently in the missionary operations of the Church:

"Dear Brother:

"At a meeting of the Foreign Board, held on November 5, 1912, after hearing and discussing the treasurer's report, the president of your Board was directed to send a letter to each pastor in the Church and request him to call the attention of his congregation to the following facts:

"First. The current expense account of the Board for missionaries' salaries, etc., is overdrawn about \$10,000, and it is absolutely necessary that the appropriation made by our last Synod for our missions in China and Syria be paid in full this year.

"Second. The Board have on hand some funds, which were contributed for special purposes, such as buildings, endowments, hospitals, etc., etc. (see Minutes, Synod, page 87). These funds, of course, cannot be used for current expenses.

"Your Board fears that our people do not know the facts regarding the state of the treasury of their foreign missions. We therefore ask you to help us give them this advice by announcing on two separate Sabbaths the above facts before the collections are taken for these missions.

"This is the most important business letter I have ever written. My subject is the supreme importance of a life of personal obedience to the last and final command of our risen Redeemer. Our Church is not lacking in means, but I fear is lacking in the master passion of Jesus Christ, which is love for the perishing. The world is hungry for God; love of money destroys spiritual appetite. God's greatest work and our greatest work in the world is missions. He wants our time, our money, our influence, and we

must regard every living man as our brother and show this regard by the sacrifice we are willing to make that they may have the gospel.

"Are we doing this at present? We fear we are not. We are practically saying, by the interest which we take, that the souls of the Chinaman and Syrian do not interest us. God's promises are reliable; the Kingdom must come, and will come, either with or without us. The grace of liberality requires much cultivation.

"I hope you will be able to inspire your people with a magnified idea of the importance of this great work in which your Board is engaged. Oh, for that deep sense of responsibility! Some good people will drop a coin into the mission collection which they would be ashamed to give as a 'tip' to a porter at the station or hotel.

"We must have your co-operation. Can we depend on you?

"Yours in the work,

"HENRY O'NEILL,

"President Foreign Mission Board."

We are glad to publish this circular, not only because of its earnest words, but especially because, coming from the pen of a layman, it is more likely to challenge the attention of pastors, and make them think of their responsibility than if it was written by one of their own brethren in the ministry. Its basal idea is pastoral leadership, and the dominant impression of President O'Neill seems to be that without the passion for souls that distinguished our Lord during His earthly ministry, and that has been an outstanding characteristic in the lives of all successful evangelists in history, nothing can be accomplished in the way of obedience to the command of the risen Redeemer, "Go ye and make disciples of all nations." We do not know what are the material resources of the Covenanter Church of North America. We have no means of

ascertaining how many in its membership are obeying the law of the tithe, and we shall not make a guess; but we do know from observation and inquiry that many men and women, though poor, in earthly possessions, are careful to tithe their net income and liberal in appropriating from that tithe for the support of the gospel ministry and the extension of Christianity into the yet dark places of the earth. Were it not for the integrity of these "chosen ones of God, rich in faith and heirs of the Kingdom prepared for those who love Him," the work of Christ at home and abroad would be at a standstill. It is time for men who have money to come to the front, making a full surrender of their redeemed lives to God and laying on His altar handfuls of gold. And we trust that many to whom "God has given power to get wealth" will accept the invitation of our President to unite with him in contributing to the foreign missions both in China and in the Levant with such liberality that the full appropriation of \$40,000 shall be covered into the treasury before this first month of the new year is over.

**THINK, RESOLVE AND ACT FOR THE GLORY OF
GOD IN THE SALVATION OF SOULS, AND
THE UPLIFTING OF SOCIETY.**



Attention is also called to the appeal of the Foreign Board in December for money to provide a house on the mission compound in Latakia, Syria, for the second missionary resident in that city. Those who have had the privilege of hearing Rev. Samuel Edgar and have had their hearts stirred by his story of the work in Syria, will not hesitate to contribute toward a house for himself and family. It is not wise for his wife and children to live off the compound and in a house which does not furnish proper shelter and protection, while he is away

visiting the schools in outlying villages. The separation for ten days or a fortnight at a time is itself a trying experience, without being forced to live in a native house which does not afford suitable covering in times of storm. We are looking for offerings for this purpose, which will be duly acknowledged in OLIVE TREES and passed on to the treasurer. We will welcome contributions, no matter how small, from the members of our congregations who are not cumbered with wealth and yet wish to have a part in all benevolent enterprises. But we prefer to have large contributions from men or women who have much more than is needed to supply them with the comforts or even luxuries of life. There are some to whom it would certainly be a relief to give one or two thousands toward this home. No one need hesitate for fear of hurting the feelings of those who cannot give large sums. OLIVE TREES assures you that no one will feel hurt, but rather every one will rejoice to know that your money is doing you no harm, and that you understand the meaning of stewardship. "Let us consider one another to provoke unto love and to good works."

OLIVE TREES is indebted to the Board of Foreign Missions of the Presbyterian Church in Canada for two illustrated booklets, one showing a year's work in India, and the other a year's work in North Formosa. India reports 11 organized congregations, 1017 communicants, 2386 baptized Christians, 45 Sabbath schools, 2225 pupils, 152 teachers. North Formosa reports 7 self-supporting churches, 2097 communicants, 103 added during the year. Total membership and adherents, 4297. Sabbath school pupils, 900; number of native pastors, 4. We congratulate our Canadian brethren on their success as seen in their reports for 1912. and wish them larger results in 1913.



In forwarding renewal for OLIVE TREES for 1913, Mrs. Mary Dunn enclosed four dollars additional, to be divided among Jewish, Southern, Indian and Domestic missions, \$1 to each.

Mrs. M. B. Wright also enclosed, with two renewals for OLIVE TREES for 1913, two dollars for the Bible Society and ten dollars, an annual memorial for her daughter.

(Concluded from page 21, Women's Department.)

was news to many. The President of the County W. C. T. U. spoke in behalf of temperance.

November 23, at 2:30, a mass-meeting was held in the Second Presbyterian Church. Miss Anna Milligan spoke on Mormonism. She was greeted by about seven hundred women who had assembled to hear her speak on this great national curse. She gave a graphic word picture of the conditions existing among Mormon women, and declared that polygamy is

still as important a phase of their religion as it ever was. She told of the ardent missionary spirit that prevails among Mormons, citing the fact that every man who accepts the Mormon faith pledges himself to *two years of active work* in propagating their belief. When "Home Mission Week" closed, many were most deeply impressed with the responsibility resting upon the Christian women of America, to give the gospel to those in our own land, who are sitting in darkness.

MRS. R. C. WYLIE.

Allegheny, Pa.

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1913.

REV. JAS. S. STEWART, D. D. . . . }
 REV. SAMUEL EDGAR }
 J. M. BALPH, M. D. }
 MISS MATTIE R. WYLIE } *Latakia, Syria.*
 MISS MAGGIE B. EDGAR }
 MISS F. MAY ELSEY }
 MISS A. LOUISE CROCKETT }
 MISS FLORENCE MEARN }

REV. ROBERT E. WILLSON }
 REV. ANDREW J. MCFARLAND }
 JOHN PEOPLES, M. D. } *Mersina, Asia Minor.*
 MISS EVADNA M. STERRETT }
 MISS ELMA FRENCH }

REV. WALTER MCCARROLL }
 MR. ROY ESMOND SMITH } *Larnaca, Cyprus.*
 MR. CHARLES A. STEWART }

CALVIN MCCARROLL, M.D. } *Nicosia, Cyprus.*

REV. A. I. ROBB, D. D. }
 REV. J. K. ROBB }
 REV. JULIUS KEMPF }
 REV. D. R. TAGGART }
 REV. WILLIAM M. ROBB on furlough }
 J. M. WRIGHT, M. D. } *Tak Hing Chau, West River,*
 MISS KATE MCBURNEY, M. D. } *South China.*
 MISS IDA M. SCOTT, M. D. }
 MISS MARY R. ADAMS }
 MISS ELLA MARGARET STEWART . . . }
 MISS JENNIE DEAN }
 MISS ROSE HUSTON }
 MISS ANNIE J. ROBINSON }

REV. ERNEST C. MITCHELL } *Do Sing, West River, South China.*
 MISS JEAN MCBURNEY, M. D. }

HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1913.

REV. W. W. CARITHERS, *Indian Mission,*
Apache, O. T.

REV. W. J. SANDERSON, *Southern Mission,*
Selma, Ala.

MR. WILLIAM CARSON, *Jewish Mission,*
800 So. Fifth Street, Philadelphia, Pa.

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Syrian Mission, Mission in China and Church Erection—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Domestic Mission; Southern Mission; Indian Mission; Testimony Bearing; Sustentation; Theological Seminary; Ministers', Widows' and Orphans' Fund; Literary; Students' Aid—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Aged People's Home—Mrs. A. G. Wallace, 235 Fourth Ave., Pittsburg, Pa.

National Reform—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

Transportation Agency Board of Foreign Missions Reformed Presbyterian Church

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